BERKELEY, CALIFORNIA
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# The American Friend

Old Series
Vol. XXXIII. No. 16

APRIL 22, 1926

New Series
Vol. XIV. No. 16

Pacific School of Religion
Berkeley, Calif.

## We Meet A Friend

AN EDITORIAL

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## MORE BIBLES FOR NEW YORK HOTELS

The New York Bible Society which carries on its work from its new Bible House at No. 5 East 48th Street, has arranged with a number of the Hotels of New York to supply the transient guest rooms with Bibles. Seven thousand of these Bibles were delivered on Sunday afternoon, April 11, to the various hotels from the Marble Collegiate Church, Fifth Avenue and 29th Street, through the assistance of the New York Federation of Churches. The Federation conducts the Young People's Conference held every Sunday afternoon in this Church at which Dr. Daniel A. Poling gives the address and answers questions, the service being broadcasted by WEAF. At the close of the afternoon service a thousand young people, who are registered "Boosters" for the Conference, carried the Bibles, marching up Fifth Avenue under police escort and accompanied by the Salvation Army Band and the Ottilie Orphan Band of Queens. On the way up the Avenue, groups of the young people having Bibles for a particular hotel turned aside and made the delivery. This makes a total of 77,000 Bibles placed in City Hotels.

## AN ATTITUDE OF FRIENDLY CONFIDENCE

Human and considerate treatment of aliens in this country is urged by the Administrative Committee of the Federal Council of Churches. With the present discussion in Congress of bills providing for registration and deportation of aliens, the action is regarded as especially timely. The Federal Council's statement sets forth its position as follows: "In view of the present discussion concerning a rigid surveillance of aliens now in this country and the proposed deportation of aliens who fail to comply with all the provisions for annual registration, the Administrative Committee of the Federal Council of the Churches of Christ in America desires to express its apprehension in regard to the proposals now before Congress, and to record its convictions concerning certain principles which we believe should guide the United States in its treatment of aliens within its borders. While heartily agreeing that every proper effort should be made to curb the illegal entry of aliens, to promote respect for law by all in our midst, and to further the incorporation of aliens into our community life, we feel strongly that all steps which are taken to secure these ends should be free from any spirit of antagonism toward aliens and from any features which will be humiliating to them. Our nation should guard with the utmost care against affronting those of alien birth. Any law which aims to safeguard the nation from anti-social influences, but which in practice makes aliens residing in America feel that they have been subjected to annoying espionage or unjust discriminations, would defeat the very ends it is designed to serve.


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## A NEW IMMIGRANT FOR AMERICANIZATION

The thousands of young college men who each year work under the Industrial Department of the Y. M. C. A. to interpret America to the immigrant and to help promote a better understanding between him and the people among whom he is living, are now meeting a new type of European, according to an article in *The Interpreter*. This publication, an organ of the Foreign Language Information Service, points to the influx of people of the middle classes, forced to leave their own lands under pressure of economic conditions, and often compelled to abandon their professions and enter American industrial life. One of these, a Hungarian author, whose pen could not earn him a living in an English-speaking country, is now working in a glass factory, the article states. An Austrian physician, socially prominent in his home city before the war, has taken a job as a bus-boy in a lunchroom, and a former professor in a Russian University is making $150 a month as a teller in a New York bank. These people, "men with distinguished careers behind them, but aliens to the language of the country, its institutions, and ways of life," says *The Interpreter*, find the problem of adjustment "even keener than their predecessors," most of whom were manual workers. They offer a new problem to those who are trying to promote friendship and good will for America among new arrivals from other shores.

## COUNSEL CHALLENGES SYNDICALISM LAW

The constitutionality of the California criminal syndicalism law was challenged by Walter Pollak, New York attorney for Charlotte Anita Whitney, when the appeal of the California civic and suffrage leader was argued before the U. S. Supreme Court on March 18. Miss Whitney was convicted in 1920 for taking part in the state Communist Labor Party convention in Oakland, and sentenced to serve from one to 14 years in prison. Mr. Pollak declared that the Fourteenth Amendment had been violated in the enactment of the syndicalism law, since it made merely the holding of certain opinions a crime and was not therefore "due process of law." Mr. Pollak also argued that the act violated the guaranty of "equal protection under the law," since it makes crimes of acts committed by the I. W. W. which are not criminal when committed by an organization not interested in industrial and political change, such as the Ku Klux Klan.

## PRINCIPALS OPPOSE MILITARY TRAINING

*The Boston Globe* of March 25th reports that the Massachusetts High School Principals and State Educational Authorities in session in Amherst, Mass., voted 300 to 9 against the continuance or development in any way, shape or form of military training in high schools. The article goes on to state, "The question produced unusually vigorous debates. Before the discussion had proceeded to any length, however, it became plain that military training in high schools had few friends among the Principals. The announcement of the vote was greeted with loud applause." This action is very gratifying to those who are interested in keeping our War Department out of the educational field.

# THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXIII. No. 16. | APRIL 22, 1926 | New Series Vol. XIV. No. 16.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

# EDITORIAL

## We Meet a Friend of Quakerism

FOR the past few years we have been hearing and reading of Friends in Germany, and also of friends of the Friends. The latter are those German people who are deeply sympathetic with the Quaker conception and manifestation of Christianity and have committed themselves thereto, but who have retained their connection with the old established church of their country. One of these German friends of the Friends has been spending a few weeks among American Quakers and has been at Richmond for a few days. He is Dr. Hans Albrecht, a marine engineer and government official of Hamburg, who first came to a knowledge of Friends through our relief workers who were stationed in his city. A short acquaintance only on our part was required to prove the thoroughness of his Friendly conviction, and the warmth of his friendliness. He is a man one quickly comes not only to admire for his genuineness but also to love for his understanding heart and his gracious personality. Through him we have entered into a deeper appreciation of the fine spiritual kinship which we have with our friends in Germany.

In speaking at the weekly staff meeting at the Central Offices, Dr. Albrecht reviewed the rise of the Quaker movement in his country following the war. In doing so he made a distinction, the significance of which was not dissipated by the friendly smile which accompanied his words. He told us that in reality the name which his group applies to themselves is not the "friends of the Friends," as we loosely translate it, but the "friends of Quakerism." They *are* friends of the Friends—but they are more. It is far more than a personal relationship that is involved—a relationship grounded in gratitude for help rendered in time of great need. They have gone beyond the personal element, important as that has been, and have found the spiritual realities which made the helpful, sympathetic personal contacts possible, and even imperative.

Our association with this newly found friend has shown us how truly he and his associates are friends of Quakerism —not for what they have received from Quakerism but for what they may contribute to it. Free from the hampering traditions and the binding limitations that tend to compromise the richness of the Quaker heritage, they may the better get the essence without the alloy. Through them what we term primitive Christianity may be born again. There are some rather striking parallels to be found between the situation in the old church in Germany today and the old church in England in the day of George Fox. Who knows but that another Society of Friends may rise in Germany, spiritual reformers of the Twentieth Century, who will lead the way toward a fresh experience of the reality of God in human life; and toward a more thoroughgoing application of the principles of Jesus among men in all their relationships. They may not bear our historic label, but that matters not. They may nevertheless help us to revaluate helpfully our own principles and encourage us to renewed devotion.

One thing impressed us especially in our friend from Hamburg. He evinced not only an eagerness to know all about us and our work over here, including us hinterland Friends, but his eagerness to know was matched by the readiness of his understanding sympathy. This has not always been true of visiting Friends from abroad. It is not always true of us American Friends as we visit each other. We need more of that Christian quality of which Dr. Albrecht spoke and which he so well exemplifies in his own life. He called it "an including love." If our friend and his associates in his Fatherland may help us to become better "includers" and poorer "excluders," they will indeed have proven themselves to be Friends of Quakerism—and friends of the Friends as well.

## Furnished on Request

ON retiring to our hotel room in another city one night some time ago we found this statement facing us: "A Bible will be furnished on request." It attracted our attention more than a copy of a Gideon Bible itself on the table would have done. "Furnished on request," kept ringing in our mind. Next morning when checking out we inquired at the desk as to what proportion of the hotel's guests act on the suggestion given and make the request. Perhaps from one to two percent, we were informed. It was on the basis of this experience, in all probability, that the hotel management had adopted its policy of not casting pearls before swine. We are not raising the question as to whether this policy is better than that of actually placing a Bible in every hotel room where it cannot be absolutely ignored. We are merely stating the fact of the situation in a given hotel. There were Bibles on hand in plenty for all who might desire, but there had to be evidence that they were definitely wanted. They had to be asked for.

Is it not so with practically all the really desirable things in life? Some things, to be sure, that seem very desirable are beyond the reach of very many of us because they bear a prohibitive price mark. But they are mostly material things, while the fine qualities that really enrich life such

as friendship and love and all that grows out of them are gloriously free—for the asking. Not by mere idle or incidental asking but by an eager attitude and an earnestness that give the request sincerity. They may be had in plenty, but only on request. It is even so in the realm of our religious experience. The gospel of Christ and all its spiritual resources are at our command—they are free and yet not free. It is only as we ask that they are given us, as we seek that we find them, as we knock that they are opened to us. They are furnished only on request.

# "Liberated for Philadelphia"

BY ELDEN H. MILLS

HAVING lived for several years within easy reach of Philadelphia, I had to wait until we had moved our tents a day's journey toward the going down of the sun, before the way opened for a long-cherished visit to Philadelphia Yearly Meeting. And now, four days' liberation among Friends there having been completed, I take further liberty to write down some impressions. Admitted, to begin with, that a man's egotism must be great, that he should dare appear in print with observations based upon such meager contacts! This paper arises, however, out of the concern which drove me to Philadelphia Yearly Meeting. I would present impressions, however; not facts.

For a Five Years Meeting Friend whose interests in Quakerism have been divided between what might be, what we are, and what we once were, Philadelphia Yearly Meeting has presented a great challenge. I was late in my teens before I knew that the pastoral system was a recent innovation. I supposed a Quaker meeting in central Indiana was the kind of Quaker meeting that had always been a Quaker meeting. A knowledge of our history is imperative if one is to understand our present variations. In the light of that history, I think the "progressive" type of meeting with its innovations was necessary to keep the fires of spiritual life alive, and that without those measures of relief, our Society in many sections should have died. I still think there is considerable truth in that conclusion.

But there's Philadelphia Yearly Meeting! Orthodox, spiritually high powered, and far from finding it difficult to keep the old fires alive, she has continued to have that fresh life within herself which has characterized revivals of primitive Christianity. She has made some of us uncomfortable, while we have preached the necessity of modernizing Quakerism. She has made us feel that the modernizing process constitutes distinct departures from Quaker fundamentals, and that our actions are actually admissive of the fact that primitive Christianity has not survived in us.

It has been with considerable awe and wonder that I have pictured our Friends in the East. I have thought of them as one looks up to and reveres any rather sacred ideal which one sees before and above, to which one aspires, but for many reasons cannot reach. It is the more disturbing because I have had the lurking fear that perhaps they are right; that our methods are purely departures.

So I approached Yearly Meeting with a halo around it. My mind oscillated between that reverence, and the fear that perhaps I, a western pastor, not only should remove my shoes, but perhaps should not enter at all! The high brick walls about the Meeting-house yard accentuated my fears. But when we had entered the grounds, we saw Quaker bonnets, and Quaker faces. We were suddenly confronted with hundreds of them. We saw no one whom we knew, but they were Quaker faces, and it seemed as though we ought to know everyone; that we had seen them often.

My first real shock came when, in the midst of a powerful silence, while met sat all around me in the facing seats with collarless coats and occasionally an unremoved hat, suddenly there was a bustling of feet, and everyone arose. I thought it best to stand up. And then that prayer! How powerful were those prayers, many of which were sung in truly Quaker singsong. I did wish the "formality" of rising would not disturb, however.

The second striking thing was the leisure which the meeting seemed to have for its worship period before entering upon its matters of business. Its worship period was not just an introduction to what was to follow; not simply a preliminary; we really seemed to be there for worship, and out of the worship emerged the affairs of the Society, to be dealt with. And the continued leisure with which Friends spoke to these affairs of business was a revelation. Friends spoke from the gallery, from the balcony, and from all parts of the house. And they spoke to the business. After seeing Philadelphia Yearly Meeting carry on its business, I am convinced that the use of "modernized methods" of some western Friends is a far greater departure from Quaker fundamentals than is the innovation in methods of worship.

But one's preconceptions about anything usually break down at close range. And to my surprise, as the meetings went on, my halo began to vanish. To be sure, many quaint ways and people were gripping and inspiring, still I could not find very much that was essentially different from what I had often seen and heard in other Yearly Meetings. Their problems were our problems. Their longings were ours too. Their failures were our failures. Much of their terminology was familiar. My halo evaporated—and disillusionment set in. And I'm glad it did!

Max Reich began it. Not so much by what he said as by his inferences. I remember one sentence only from his first speech! "If a thing is worth preserving, it is worth extending." I inferred that there were Friends in Philadelphia Yearly Meeting who were more interested in preserving what might be called the good order of Friends, than they were in *extending* the vitality of the Society, which is its own and only excuse for existence. That which is not worth extending is not worth preserving. As that problem relates itself to a Quaker Yearly Meeting, Philadelphia has no exclusive divine rights.

Then another revealing expression was given by a young woman. She said we needed "convincements within as well as without." She agreed that we needed an influx of convinced Friends into the Society, but her concern was for some convincements within the Society. A dear old Quakeress followed with her own testimony to the effect that "she was a Quaker long before she was a Christian." Here again is nothing so exclusively Philadelphian that one need see it in a halo!

They still answer the queries. All one day the queries were read, answered, summarized, and discussed. The sentiment throughout was not unlike many reports of State of Society. "All meetings have been duly held, except for . . ;" "While there is much to encourage us, there remains much to be desired," etc. Several answers to the query entitled, "When differences arise, do you make earnest efforts to end them?" read as though somewhat irritated over being suspected of such; thus abruptly, "We have no differences!" That, I thought, certainly differentiated Philadelphia Yearly Meeting from those with which I am familiar! However, the vital point is not whether there are differences, but what happens when differences arise.

This essay was to be confined, however, to impressions. The evening meetings were addressed by outside speakers. Major General Andrews spoke on Prohibition Enforcement. Stanley High, a splendid young Bolshevist, spoke on "Youth and the Church."

Sherwood Eddy addressed a crowded house on "The Outlook for World Peace." These were stirring occasions. But one can hear splendid addresses by great men almost anywhere. What one cannot obtain just anywhere is the spiritual dynamic of the quiet meeting for worship, where the only head of the meeting is the Unseen Presence. Rarely have I seen the glory of the transfigured heights before. No words, no noise, no frantic pleadings, no moving of arms, no pounding of desks, no artificial priming nor administering of outside pressure by somebody or group, in order to be assured of a spiritual atmosphere. *All one needed to do was to breathe.* This is more than an impression; this is an experience—an unforgettable one. When will western Friends again learn the power of silent waiting?

The next impression, however, is quite different. This borders on an indictment, not alone of Philadelphia, to be sure. With all her vision for a better world, and with all her interest in great causes, I was amazed at her apparent disinterestedness in people. People outside her own group, I mean. The cause of Peace, the cause of the Indian, the cause of the Negro, the cause of Friends Service—Philadelphia Yearly Meeting perhaps heads the list with her bountiful support of all these. But I felt there is a great gap between the religious impulse prompting these worthy causes, and the religious impulse to love men; especially men on the same street and in the same city. I heard practically nothing of efforts to bring men to Christ. The group itself finds Him; it lives with those transfigured heights within constant reach. But why not come down from those heights to the unlovely spots of life, and brighten them. Not the unlovely spots of Germany and Russia and China, but in the neighborhoods of Philadelphia Yearly Meeting meetings. Our attempts may be feeble, and some of them misguided, but Philadelphia might gain from Five Years Meeting Friends something of the necessity and opportunities of evangelism.

I said I was glad that my original halo vanished. But that is only one side of the matter. *One isn't interested in halos where there is light and life and energy.* Terminology, problems, failures may be theirs as well as ours; what about comparative achievement? They dare to tackle big things; they are not quarreling among themselves; they have faith which they work—faith in the purpose and power of God to make Truth triumph; they have an enviable record of sacrificial service in the redress of stricken and despondent nations. But above all, they speak as those having authority. Their meetings are places of worship—places where men and women meet God. They are Enochs. And the spiritual barometer shows that they walk with God, not simply on First Days, but daily. Such heights of spiritual power come from continuous leadings, not spasmodic communions. I suppose it would have been fatal, but I wanted to sing—

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity
Interpreted by love!

The impression about which I am most enthusiastic is that I feel we are much closer together than most of us think. In the work which Friends have to do, our tasks, and our visions for them, should be common. Philadelphia has power which Five Years Meeting Friends need to cultivate; I devoutly believe the reverse is also true. What we need then is not to look with suspecting eyes at each other because of our "differences," but to make some earnest efforts to profit by them. Hence—let's get acquainted!

My final impression may be given in the words of our English Friend, John W. Graham. As we were waiting for the hour of ten to arrive, and as Friends were quietly gathering in the Arch Street meetinghouse, he turned and said, "This is indeed a weighty gathering!"

Indianapolis, Indiana.

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# Failure and Success at Geneva

BY WILFRED C. CONARD
*Representative of the A. F. S. C. at the Geneva Friends Centre*

I HAVE just returned from the final meeting at which the Council and the Assembly of the League of Nations have recorded their inability to admit Germany into its membership, with a permanent seat on its council, which was the single purpose for which the meeting was called! There is among the members, and among all with whom I have spoken, a feeling of keen disappointment, and as one speaker in the assembly put it, "of consternation" that the nations of the earth have found it impossible to agree on a subject so simple. But before yielding entirely to the spirit of depression it is well that we look up from the subject which has so closely engaged our attention for ten days, and try to appraise just what has been done and how far we are to record a total failure. And as we look up, we see that the sun is still shining and that beautiful Lake Geneva still reflects the exquisite blue of heaven. Certainly it is not the end of things.

Even before the sessions opened there were rumors that the way was not entirely smooth. Other nations, in addition to Germany, let it be known that they also would seek permanent seats on the Council; and from Germany came the intimation that she was invited to join the league as it was then constituted and that she would withdraw her application if the Council were fundamentally re-constituted on the eve of her admission. But no one doubted that the astute minds of the statesmen who had the negotiations in hand were equal to the task of reconciling all of the questions that had been raised and that the program would go through as arranged.

The fall of the French Cabinet on the eve of the meeting was, of course, most unfortunate as Mr. Briand was consequently deterred from remaining in Germany for the opening sessions of the Council, and though the statement was freely made that as soon as he returned all the difficulties would be speedily ironed out and the business would proceed. But Briand returned and nothing was done. Rumors were many and conflicting. First, Spain, Poland and Brazil were said to demand permanent seats with Germany. Then it was said that all was arranged that Poland would have a non-permanent seat until the general meeting of the League in September. This the Germans refused because they did not want to join an enlarged council, contrary to the agreement they had made, and also because home politics made it impossible for them to agree to the seat for Poland. Then Sweden and Czecho-Slovakia offered to surrender their non-permanent seats in the Council in order that the assembly might elect two new members—one of which would of course be Poland. This annoyed the Germans but they could not object, so the whole thing seemed settled. And now all the plans have been thrown into the discard by the refusal of Brazil to vote for the admission of Germany unless she also is given a permanent seat on the Council. No one seems willing to stand for that and so the whole question is put over to the regular session in September.

Disappointing and humiliating certainly. But it is a World humiliation, and fortunately, so far as we know, the Planets cannot take note of it!

But as I calmly seek to weigh the real significance of the situation, I am sure that the spirit of hope overcomes fear. Even true love does not run smoothly all the time. Is it not a wonderful thing to see a powerful group of the nations of the earth met in

solemn assembly and with unanimity desiring to do a particular thing, yielding to the veto of one nation, acting, so far as can be seen from here, from pure caprice, or individual jealousy? Not a word was said in sympathy or support of the Brazilian position. All the speakers expressed their profound disappointment and sorrow that the purpose of the meeting should fail. And yet, in deference to the organized law of the Covenant of the League nothing was done because Brazil stood in the way. Can an organization with such power of restraint be said to have failed? If we center our thoughts on what we wanted to see accomplished, the meeting was a failure, but from the point of view of strengthening and making sure the machinery of the League, was it not a great success? Certainly it was better than to have followed the suggestion of the delegate from Albania that the assembly go ahead and make the change in the Council despite Brazil.

The spirit displayed in all the speeches was also a source of gratification to those of us who were there. Sir Austin Chamberlain spoke solemnly, impressively and with force. He expressed profound sorrow at what had occurred; of the reasonableness of the German demands and the determination of all of the Locarno powers that the substance and spirit of that great pact shall not fail in the least particular. Mr. Briand of France, Viscount Ishi of Japan, Mr. Matta of Switzerland, Mr. Benes of Czecho-Slovakia, Mr. Nansen of Norway, the Delegate for Uruguay, speaking for the Latin American nations, and many others spoke in the same vein and spirit, and expressed the determination and confidence that the work and influence of the League must not be diminished, and that the admission of Germany was only postponed. The applause to these utterances was prolonged and genuine.

So far as I can sound the German attitude it is sympathetic and kindly. Of course the delegates and newspapermen are much disappointed, but they have shown no bitterness and I am told they feel none. They of course realize that their own Reichstag held up the acceptance of the invitation to the League for weeks, while it was bitterly debated, and strongly opposed. They are practical men of affairs and understand the situation. I am told also that the treatment accorded the German delegates and journalists has been cordial and satisfactory. Certainly the newspaper men—75 strong—have been much in evidence about the League and on the streets and in the hotels.

What is back of it all has not been revealed. Each person one talks with has a particular theory. One thinks Germany was unreasonably insistent of the execution of the Locarno agreement without variation of any kind. Another that Italy in some way influenced Brazil to stand out. Another that Sir Austin Chamberlain has horribly muddled the whole situation, and another that Briand was pledged to Poland in a way that precluded free and independent action. Undoubtedly there has been a sad spectacle of international jealousy and barter and exchange. But I imagine that the real difficulty has been a failure to realize that international affairs, when they come before the Council and Assembly, cannot be settled in parlor conferences or by the exchange of privileges or powers, but that they must be fought out in the open, and under circumstances that give to the least and to the greatest an equal right to be consulted and to register a vote.

Americans have the least right to be discouraged by what has occurred, for the political contests in all of the States have presented spectres no less surprising and distressing, and yet the Union has survived the shocks and we believe, despite this, has continually grown and increased in prestige and even in spiritual power.

As one of the speakers expressed it to-day, a great difficulty has been encountered, and it is the duty of the League and especially of the Council to find a way to correct it and to overcome its effects.

And so, above and beyond the disappointment which we all must feel, the League remains as the greatest piece of constructive idealism that has ever been set up among the nations: Its structure has been in no wise shaken, and the representatives of the greatest nations of the earth have to-day pledged to it their unqualified support and their determination that its usefulness and certain destiny are not to be diminished or lost.

There are many citizens of the United States in Geneva, who have shown great interest in the contest which we have witnessed, and it is with the keenest regret that they realize that our great nation has taken no part in it. We appear at the Secretariat and ask for tickets of admission, and are treated generously. All the facilities of the League are at our service. The Library and Reading room are open to us freely. And when the question is so often asked, "When is America coming in?", we have to answer "I don't know." I think it is the earnest wish of all of them that without more delay the United States shall take its place beside the men who are there trying to solve the troublous questions of World Politics by the peaceful means of conference and discussion, rather than by the arbitrament of uncontrolled force.

# International Goodwill

The youth of America want to live in peace with their Comrades of other lands. There is at the present time a most significant tendency toward international friendship manifesting itself among the younger generation of the several races and nations. The public school teachers of our own and other lands observe May 18 of each year as "Goodwill Day." On that day exercises stressing the thought of international friendship are held in the class rooms of the public schools the world over. It has been suggested that the young people of our churches might well participate in a similar type of service. The Sunday immediately prior to May 18, which this year happens to be May 16, will be observed as "International Goodwill Sunday." The Commission on International Justice and Goodwill of the Federal Council of the Churches is sponsoring this project which has received the formal endorsement of the United Society of Christian Endeavor, the Epworth League and the Baptist Young People's Union. Many other representative leaders of denominational young people's groups are volunteering their cooperation. Possible types of service are 1, Community Mass Meetings of Young People. In many cities such a service will be held under the auspices of the local Federation of Churches. 2, Young Peoples Meetings in the local church. The Epworth League, for example, will have available a pageant on world friendship for that Sunday. 3, Student Mass Meetings of young people's societies on college campuses. Committees are already at work on this program in such schools as Yale, Vassar, Elmhurst College and the University of Missouri. 4, Foreign Field. A beginning will be made this year and further developed in subsequent years for the observance of this day in foreign countries under the auspices, if possible, of the denominational Foreign Mission Boards.

# Transformation

Behold the desert blossoms as the rose—
That vast domain, where rules the sun and wind,
O'er which the weary traveler, chagrined,
Because the melancholy waste, at close
Of day, gives little prospect for repose,
And ruthlessly inflicts, when one has sinned,
Neglectfully, in failing to rescind
The law of thirst, its scourge, where nothing grows!
Yet, here is color's fascinating charm;
And from some hidden paradise is borne
A fragrance sweet upon the ladened breeze;
Immensity of waste transformed by arm
Of man and subterranean streams, till corn
Abounds, with grass and flowers, and fruits of trees.

Richmond, Indiana. JOHN R. WEBB.

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The problems of the enforcement of the prohibition laws today are no greater than the problems which have been faced repeatedly by the federal government in the enforcement laws. Time may be required but there can be no question as to the ultimate outcome. The American nation, having once "put its hand to the plow," is not in the habit of turning back.—E. H. CHERRINGTON.

# Evangelism in Ohio

## A Practical Program

Wilmington Yearly Meeting Friends have shared with us recently a very interesting report of the Seventh Annual Convention of Ohio Pastors, held last January at Columbus, under auspices of the Ohio Council of Churches. In his preface to the report, B. F. Lamb, executive secretary of the Council states:

"The Ohio Council of Churches (representing 17 denominations) welcomes this annual opportunity to serve the churches of the state by bringing together the pastors in a gathering where denominational lines are forgotten and all may join in the study and discussion of the common Christian task of Kingdom-building."

Friends were represented at the Convention this year by a group of at least six from Wilmington Yearly Meeting, including Jennie M. Carey, Bertha E. Day, O. Herschel Folger, A. W. Hammond, Henry L. Leasure, and Hugh F. Wright.

On April 6th, at a meeting of the Commission on Evangelism of the Ohio Council, careful consideration was given to a program of evangelism which was adopted by the January Convention. At this meeting Friends were represented by Harold McKay of Wilmington Yearly Meeting's Home Mission Committee and also a member of our Five Years Meeting Board of Home Missions.

The program of evangelism endorsed by the Ohio pastors is so practical and suggestive for all of us that we print it here almost in full. R. M. S.

### A PROGRAM OF EVANGELISM

Evangelism is the foundation of everything worthwhile. It is the very life principle of the Kingdom and should represent the normal activity of the Church. With the multiplicity of duties, which so often submerges pastor and people, the evangelistic task is sometimes neglected. It is, therefore, significant that practically all of the evangelical bodies are calling upon their respective communions to emphasize in this particular day the evangelistic task of the church.

Evangelism is a very delicate and difficult ministry and no doubt this is the reason why some churches, laymen and ministers, do not venture in this field. It demands a high standard of spiritual experience. It is the venture and daring of a Christ-controlled passion. Its success is built upon unbroken communion with and utter dependence upon Christ. Its power and effectiveness spring directly from humble and intimate fellowship with the Holy Spirit, and unswerving obedience to His influence and leading. In the final analysis evangelism is not rhetorical; it is atmospherical. It is skilled nursing in the Calvary Hospital. Sane evangelism is a call to men to venture on the love and grace of God. It is that definite preaching of Christ which aims at securing a verdict for Him in the hearts of men. It is not enough simply to gather the people together under the sound of the Gospel. It is not enough simply to secure their attention. There must be a personal decision for Christ leading to unfeigned discipleship. There must be a revival of Calvary preaching in the Church. We are burdened with a great program of Christian service and we must be baptized with great passion of Calvary sacrifice.

A program of evangelism that is worth while and gives permanent results naturally revolves around three seasons, namely

#### I.—REVIVING THE CHURCH

A. In the Community.

In order for the churches of Ohio to face their common task together, we recommend that county, city and district conferences be held in every part of our State according to natural divisions where some central point is easily accessible.

In these district conferences, the following themes for discussion could be used:

1. The general status of religion in our community.
2. Our obligation and appeal to children and young people.
3. Organizing the forces to secure recruits.
4. The place of Bible study, prayer and devotional reading in a successful evangelistic effort.
5. Our community's participation in the campaign.

The purpose of the above Conferences is to enable the churches to face their common tasks together and to unite their prayers, their judgments, their problems and their efforts in the chief business of the Church, i. e., the leading of the lost to Christ.

The intention should be not to import outside experts, but to marshal the Christian forces of the community under the leadership of pastors. We suggest that in each conference there be a brief presentation of the subject followed by general discussion.

B. In the Local Church

1. The pastor must lead and fearlessly undertake the soul-winning work in the Church. Re-read the revivals of the Bible, the lives of the great revivalists and soul-winners—Wesley, Whitfield, Edwards, Finney, Moody—and soul-winning pastors like Goodell, Stone, Truett and others.

2. Enlisting the officers and boards of the Church and committing them to a campaign of personal evangelism, both individually and collectively. Seek the adjustment of all plans to this supreme purpose. Get the endorsement of the plan for the church and their definite commitment to it.

3. Recommission the various departments of the church to do the work of evangelism.

a. The Bible School, the most faithful field.
b. The Young People's Societies, urging the members to win their chums.
c. Women's societies.
d. Men's organizations.

4. The devotional spirit—home prayer meetings, officers' meetings for prayer and consecration. Special devotional prayer services at the regular meetings of all organizations connected with the Church. Prayer meeting of Sunday School teachers and officers every Sunday before opening the Sunday School.

5. Hold schools of evangelism and train the personal workers in this holy art.

6. Visitation Sunday, when a call is made on every family in the congregation for the purpose of promoting good fellowship and encouraging deeper interest in all departments of the church workers.

7. Formation of a constituency roll.

a. Members of families represented on church roll.
b. Sunday School members.
c. Parents of Sunday School members.
d. Prospective members secured through community survey.
e. From marriages, death, new arrivals and cradle roll.

#### II.—WINNING THE LOST

Atmosphere now created, it will be easier to secure confessors for Christ and the Church. Special effort must be made for each individual through community united campaigns and individual church efforts.

Whatever the method or methods adopted by the church let it not be forgotten that the ultimate aim of every effort is to lead the lost to a personal faith in Jesus Christ and to the Christian Life.

1. By friendly visitation of prospects and reports.

2. By church night suppers for assignments and reports.

3. By church night suppers to entertain prospects as guests, to introduce them to your people and create favorable interest: to promote interest and enthusiasm in the campaign.

4. By pressing special evangelism at Sunday School and mid-week services.

5. Decision Day or Declaration Day in the Sunday School, each teacher being held responsible for each unsaved member in the class.

6. Regular meetings of workers for assignments and reports.

7. Pastors' communicant class.

8. Evangelistic meetings.

9. Lenten noon-day meetings such as are held in our larger cities and centers of population.

(Continued on page 262)

# Inside the Sugar Bowl

BY B. WILLIS BEEDE

Since last Friday President Raymond Binford and I have been living in the land which supplies our home tables with sugar. We had planned to meet in Key West but floods in Georgia delayed me a day. When I reached Havana I found May Jones and her son Robert and Dr. Binford waiting to greet me. After going through customs I learned from these Friends that Sylvester Jones was at Holguin where our central school is located. We soon decided that it would be best for us to leave later in the evening for the eastern end of the Island.

After a few hours of sightseeing we found ourselves on a train of short wooden cars bound for Holguin. All night and the next day until evening we traveled. When morning came we looked out upon a new and strange country. Along the way were fields of rustling cane, groves of bananas, dense forests of vines, creepers and big trees, little villages of Spanish houses, and many children and grown-ups.

At every station a throng of people awaited the arrival of the train. Some were waiting to make the journey to a nearby town, while others were just passing the time away. Several fighting cocks were brought on board in calico sacks. They were being taken to a Sunday fight. I am told that many of the people go wild over cock fighting.

When we reached Cacoacum, Merle Davis was waiting to welcome us. We came the last few miles of our journey to Holguin by auto and soon found ourselves in the delightfully hospitable home of Zenas and Susie Martin, pioneer Friends in Cuba, who have done so much for the work. Later in the evening we had supper with the Davis family, Iva Pickering and Sylvester Jones.

About 4:30 Sunday morning we were up to attend the Catholic Easter service. While the mass was being celebrated an assistant priest told the people of the Resurrection. Then the children who had candle lanterns on long sticks, lighted their tapers and filed out into the street. They were followed by four men who bore the image of Jesus standing on a large platform. This symbolized the coming forth of Jesus from the tomb. From another door four men came forth carrying a life-size image of Mary. The whole procession then moved down the street to the notes of a funeral dirge played by a small band. As a parade it was eminently successful, but as a religious service it seemed to me to be of doubtful value.

Later in the forenoon we attended the Friends Sunday School where a group of some 80 people were gathered together to quietly and simply study the Resurrection lesson. At this service we had the pleasure of meeting several of the Cuban Friends whose names we had so often seen in reports.

Sunday afternoon we met with the pastoral committee to talk about some of the church problems. We learned to our great satisfaction and amazement that Holguin Friends had given for their own church work $454.49 during 1925. This was an increase of more than $50 over the preceding year. The number of regular contributors was only 30 but they had given an average of $15.15 apiece. I dare say that is a better record than some of our American meetings can show. Not one cent of money from Friends in America went into the support of the Cuban Friends church last year; and economic conditions were worse in 1925 than in 1924. In addition to the contributions made by the church, the Sunday School gave $294 and the Christian Endeavor $48. A part of the Sunday School contributions went into the support of the Vista Alegre Mission Sunday School under the care of the Monthly Meeting.

We have not been many days in Cuba, nor have we had opportunity to visit any of the other centers of Friends work, but we have already seen enough to convince us that our missionaries and the Cuban Friends are doing a piece of solid, constructive work of great worth.

### A PROSPEROUS CENTER

Yesterday afternoon we visited the municipal building and learned that Holguin is located in the largest municipality (geographically speaking) in the Island and the third largest in population. Perhaps I should say that Cuba is divided into Provinces which correspond to our States, and municipalities which are similar to our counties. The municipality of which Holguin is the center has a population of some 80,000 and collects local taxes amounting to $249,000 for this year. Business men, cane growers and public officials make up quite a part of the population of Holguin.

Although there are several public Grammar Schools in the city, many parents put their children in the Friends School and pay a substantial tuition because of the quality of work done. Merle Davis and his fine Faculty are doing an excellent piece of Christian education and deserve the whole-hearted support of Friends at home. On both of the days that we have visited classes we have had the pleasure of seeing Christian teachers, both American and Cuban, leading the boys and girls to truer, finer conceptions of living. Henry Cox has Bible classes with all the pupils above the fourth grade and prepares the Bible material which is used in the lower grades. Thus the boys and girls who attend Friends School at Holguin receive regular religious instruction every week.

Cuba is largely a one crop country. Cane growing and harvesting is the leading occupation of thousands of the people. During the war the price of sugar was high and millions of dollars were made, a large share of which went to America in the form of dividends. Many of the sugar mills are either owned or controlled by Americans who have put a good many millions of dollars into the industry. A small number of Cubans control some wealth but the majority of the people are poor. A number of strikes have occurred and this evidence of unrest leads one to wonder whether there is not a need for a careful study and gradual readjustment of the economic life of the Island. And one also wonders whether Friends with their message of brotherhood, love, goodwill and the sacredness of personality do not have a very positive contribution to make to the solution of Cuba's economic unrest.

### A LIVE CHRISTIAN ENDEAVOR

Let me share with THE AMERICAN FRIEND readers a service which we attended last evening. A group of perhaps fifty splendid Christian Endeavorers met to conduct their regular weekly meeting. The topic was on the Resurrection and several took part. It was most encouraging to see so many clean-cut, wholesome young Cubans in attendance. The future of Cuba is with these and other young people who are gaining a vision of altruism and unselfish service in behalf of their people. In time they will help in lifting the whole life of the people to a higher social, intellectual economic and spiritual plane.

Friends will be interested in a visit which we made to the mission farm which lies about a mile to the south of the city. It is beautifully situated with many inspiring views through the gaps in the hills which almost completely surround it. Several years ago it was purchased with a view to the establishment of a boarding school. The fifty-three acres in the plot are so situated that there is ample room for building purposes and for a splendid athletic field. When so many Americans are willing to invest their thousands and even millions in Cuban sugar concerns, should there not be some American Friends who would gladly invest their money in the saving and educating of Cuba's boys and girls? Such investments will yield large dividends in Christian living, national honesty and stability and in international understanding and friendship.


## THE LOCUSTS

A summer camp for Girls located at Peach Lake, N. Y. A Friends Camp where camp life and Bible study are combined. Season June 1 to Sept. 20, 1926. Part time arranged. Rates for entire season $300. Address LUCILLA K. BIRD, 141 East 16th Street, New York City.

# RUM SHOP TO BECOME A MEETINGHOUSE

## Alice Kennedy Writes of Evangelistic Services Held on Our Mission Field in Jamaica

We began the New Year with a watch night service which seemed to portend real victories for the coming year. The next day, rather the same day, being New Years Day, I had laid on my heart in a heavy way to go to some men just above my home and preach the Gospel to them as they were gambling in front of the shop. They listened while I talked, and when I mentioned that we needed a class house for Harmony Hall District and wanted to have one, one of them said, "That's true, Misses, that's the best piece of news I've heard in a long time!" I said: "Well, if you mean that, come to my house next Wednesday night, and we'll talk over the matter and start a prayer meeting to be held in my cottage until we can get the class house." The next Wednesday night thirty-one were present, and we had a most encouraging beginning. The meetings have been held regularly each week on Wednesday evenings, except one week when we united with the evangelistic services being held that week in Highgate Friends Church.

One of the citizens of Harmony Hall, being a faithful member of our church and a shining light to the community of Highgate, has on his heart so earnestly the need of this class house for the district, that he has offered to us for rental the shop opposite my home now used as a rum shop. It looks inconsistent for a faithful Christian man to help on the rum traffic by renting his shop for the purpose, but several do it, and we have to be patient with them till they have had sufficient teaching to show them the falsity of their position. By going about it carefully and patiently and kindly, we invariably get their eyes open, in time, or the Spirit does, and once they see it, the rest is easy, if they are true Christians. This man has just come to see this, and he is determined to be true to God. We cannot get the shop yet, as the lease has not expired. It is my hope that we may own the building within this year. It would mean so much to our work. We would reach a class of people who will not go to any church, but they will come to a class house.

### EVANGELISTIC SERVICES AT HIGHGATE

On February 21, we began a series of evangelistic services at Highgate church, holding meetings each evening at 7:30 with an early morning prayer meeting at Bethel (Christian) church at 7:00 to which we had to drive two miles, and an afternoon meeting at 4:15 at the Church of England school room when I spoke on the Second Coming of our Lord. It was a good week and there were some 10 or 12 conversions. The meetings were not as well attended as they could have been, but the Spirit was present and was working in the hearts of the people. One young man whom we had long wanted to see saved, coming from a rather prominent family in the village, found his Savior and has since followed him. Just now he is eagerly studying God's Word with a purpose to follow his leading and to do his will.

There were other encouraging results from the meetings, some of the church members were quickened, and there were some reconsecrations. We preceded these meetings with a prayer meeting held nightly for nine nights. These meetings were heart searching times for us all. One soul was born again in one of these prayer meetings, and there were several reconsecrations. The evangelist, Judge Clark, formerly on the Bench, now retired so that he may devote all his time to the Lord's work, had a heavy burden on his heart for lost souls as did we all, and was faithful in presenting the Gospel in a very clear, forceful manner. Our week at Highgate was followed by a week of evangelistic meetings at Trinity and Albany (our two other churches of the Highgate Station) going to the latter first in the Judge's auto at 6:00 and to Trinity, seven miles away at 7:30 P. M. The meetings at Albany were fair; those at Trinity did our hearts good, both as to attendance and spirit. There were about twenty conversions at the latter place.

The work is still going on in the hearts of the people who heard the messages, for we are praying that God's Spirit will not cease striving until they come to their Savior. In addition to the above, there has been the regular preaching and visitation work going on, and upon these also there has been God's blessing. But we need to pray more, to work harder, that more souls may be reached for the Master's kingdom.

ALICE I. KENNEDY.

## MY PROMISE

*I will wear*
*Robin's egg blue,*
*Sunset yellow,*
*Lustre of dew;*
*I will walk*
*To the rhythm of wheat*
*That moves with the pulse*
*Of the wind's heart beat;*
*I will think*
*Of a perfect thing*
*Like the flaming scar*
*On a blackbird's wing;*
*I will promise*
*Myself to be*
*A gift like the bloom*
*Of a dogwood tree.*

MARY E. BLACKBURN.

Earlham, Indiana.

# QUAKER MEETINGHOUSE TO BE REPRODUCED

## Philadelphia Friends to Supply Place of Worship At Coming Sesqui-Centennial

In connection with the Sesqui-Centennial at Philadelphia, which is to be opened on July 1st, 1926, there is to be a reproduction of High Street (now Market Street) as it existed in William Penn's day. In the group of buildings, there is to be a Friends Meeting House reproduced as accurately as possible. The Friends of Philadelphia were asked to take charge of this Meeting House, not only because of its historical interest, but because all other religious groups. Catholic and Protestant, could meet in that house on the basis of silence.

The Philadelphia Friends Sesqui-Commission has seen its way clear to accept responsibility for the High Street Meeting now building on Sesqui grounds. Financially this requires Friends to furnish the interior which will be done under the advice of Walter F. Price, Architect, and the house will be a replica, as far as possible, of the great Meeting House of Second and Market (then High) throughout the greater part of the eighteenth century. Benches will be gathered from those city meetings that can spare them. It may be that the Commission will ask sundry Meetings to contribute a bench quota. More important than the equipment is the responsibility of making a Friends meeting house a place of meditation, prayer and worship for all comers throughout the day. This can only be done with Friends getting under the concern at this Quaker outpost in Philadelphia. A calendar of custodians will be worked up by the commissions' Sub-Committee on Quaker properties. The Society of Friends is asked to be the host to those visiting the Sesqui, and particularly High Street, who may have an interest in religious life. A Meeting House, 35 feet by 35 feet, with horse sheds attached, should afford adequate accommodation.

Friends might at first conceive of High Street Meeting as an opportunity for denominational effort. Such is not the wish of the Commission nor the spirit of the invitation, but rather, to quote from the High Street Committee of the Association:

"In one sense the Committee is tremendously under obligations to the Society of Friends for accepting this responsibility of making a religious center in the street, but in another sense it is perhaps the greatest opportunity that is open to any religious party in connection with the Sesqui Exposition."

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That ancient institution which we call a Court is really the supreme and basic invention of all civilization.—IRVING FISHER.

# CORRESPONDENCE AND COMMENT

**These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.**

## HOW LENT WAS OBSERVED IN DETROIT

Editor THE AMERICAN FRIEND:

I have been tremendously impressed with the way Detroit observed the Lenten season, that I am inspired to write a little of what happened and thereby share with you and your readers something of the spirit of this great city.

Under the statesmanlike leadership of Dr. Morton C. Pearson, the down-town noonday Lenten services are conducted each noon in the Temple Theatre for six weeks. These meetings were of such far-reaching influence that they soon attracted attention across the entire city. Thousands attended and thousands were turned away for lack of room. The preachers during these six weeks were outstanding ministers in the United States and Canada. Dr. George Truett, of Dallas, Texas; Dr. Stafford of Toronto, Canada; Dr. Burris Jenkins, of Kansas City, and Dr. Merton Rice, of Detroit. The music during these services was uplifting and was one of the most impressive features of the meetings. The leading singers of the city were engaged by Dr. Pearson, and proved to be a ministry of great power.

The services on Good Friday very fittingly concluded the series. The city of Detroit was a place of comparative silence and reverence for a period of three hours. From noon to three o'clock downtown streets were hushed and business ceased its mad rush. About 35,000 business houses closed to permit employees to attend the services. City employees quit work at noon; the banks closed at the same hour; the tickers of the brokerage offices put a period at 12 o'clock to their clicking chronicle of stock movements.

Hundreds of Detroit's churches and several of the larger downtown theatres were filled to capacity and thousands were turned away. At the Capitol Theater the services were broadcast through WWJ, and a loud speaker was used for the crowd in the street. Fully three thousand people stood in the street on Broadway and listened during the three hours of the services. I attended and had a part in the services at the Capitol Theatre and of the five thousand people in the building not more than twenty-five left their seats during the three hours. The lobbies were packed as full as the inside seats—and no drama or ordinary church services could have drawn such audiences. It has been estimated that over 100,000 attended the services sponsored by the Detroit Council of Churches.

The offerings for the six weeks period including the offering on Good Friday amounted to over $6,700. The most of this money is set aside for the expenses of the street meetings held on the down-town streets afternoon and night during July and August.

These services during Lent meant very little to Detroit before the coming of Morton C. Pearson, but now under his splendid leadership all denominational barriers have been broken down and it has become a striking, city-wide devotion. The audiences represented many creeds, and the themes discussed were non-sectarian.

I give you these facts in rather a disconnected manner and trust that some of it may be used and thereby encourage Friends to make larger use of the Lenten Season.

IRA C. DAWES.

## FRIENDS VIEWS ON THE ATONEMENT

Editor THE AMERICAN FRIEND:

I have not seen the book referred to in THE AMERICAN FRIEND of April 1, 1926, "Quaker Thought and History," by Edward Grubb, but he is quoted as making the statement that "for George Fox and his friends, *Atonement* was no transaction carried on outside a man." As I read the statements of the early Friends, I understand they did believe in the atonement as God's provision for the redemption of man. Listen to William Penn: "We do believe that Jesus Christ was our holy sacrifice, atonement and propitiation: that he bore our iniquities and that by his stripes we are healed of the wounds Adam gave us in his fall and that God is just in forgiving true penitents upon the credit of that holy offering which Christ made of himself to God for us. In short, justification from the guilt of sin, and justification from the power and pollution of sin. The first part of justification, we do reverently and humbly acknowledge is only for the sake of the death and suffering of Christ; nothing we can do, though by the operation of the Holy Spirit being able to cancel old debts or wipe out old sores; it is the power and efficacy of that propitiatory offering upon faith and repentance that justifies us from the sins of the past."

Robert Barclay says: "We consider then, our redemption in a twofold respect. The first is the redemption performed and accomplished by Christ for us in his crucified body without us. In this respect he is truly said to have borne the iniquities of us all in his body on the tree: so that our former sins stand not in our way, being by virtue of his most satisfactory sacrifice removed and pardoned."

George Fox says: "Jesus Christ tasted death for every man, shed his blood for all men, is the propitiation for our sins."

From these and many other statements we see that "George Fox and his friends believed that part of the atonement was a transaction carried on outside a man."

WILLIAM P. SMITH.

Lindsay, Calif.

## FRIENDS PIONEER IN ALBANIA

Henry W. Ridgway has just sent another interesting report of the progress of the Albanian-American School at Kavaje, Albania, where he, George Rhoads and Charles and Mary McVaugh have been working for the past seven months.

In this first year of its existence the school has seen all kinds of hardship, but now it seems as if the school were actually starting and that the future plans were slowly but satisfactorily developing. Dr. Erickson has secured as an additional worker a German who has been appointed Farm Manager. Since the new year George Rhoads has kept the tractor at plowing whenever possible, with the result that by the end of February he had at least another twenty acres of land ready for disking and planting.

The chief difficulty with this plowing and disking has been due to the accumulation of water which stands for weeks in the brick clay soil without draining.

As soon as that particular piece of work is finished they expect to plow and disk a 150-acre field just outside of the town and a little distance beyond the present school. With the coming of spring the unit are hoping to get a respectable garden planted with the help of a buffalo, if they can get one strong enough to "haul our American hoe-harrow."

Late in January a Lithuanian nurse was sent out to the Albanian School by the American Women's Hospital. This nurse had had wide experience in France and Turkey, and as soon as the doctor, who is the American Women's Hospital Chief of Field Work in Europe, comes to Albania from Greece, some public health work with the people of Kavaje will be started.

Finally, after a great many weeks of disappointment, the boys' school was actually started with four lads as the first class. One boy is an illiterate refugee, two are bright educated Albanian boys and the other is the Serbian boy who has lived at the school for some months. Henry Ridgway is teaching them English an hour every morning, following which the boys work in the fields under the direction of Mr. Bertram, the Farm Manager, and his assistants.

This first year has been a most difficult one in all respects, not only for Dr. Erickson, who has had so much of the burden of establishing the school on his shoulders, but also for the Friends' workers who have been helping him. We are glad to know the school seems to be on a working basis.

# THE HOUR OF WORSHIP

**To interpret Him aright is to love and adore**

Conducted by JOHN R. WEBB

## EVIDENCES IN WORSHIP

Led by the Holy Spirit, we shall be enabled to show to those around us that the Christian faith is no mere theoretical belief, but a living realization of the abiding presence of Christ. In all the details of daily life—not only in the meetinghouse, but in the schoolroom, the workshop, the office, the council chamber—wherever in God's providence our duty calls us, we may know the joy of being guided by His counsel and may find a sanctuary in the midst of our busy occupations. Lives thus consecrated to His service are amongst the most convincing evidences of the truth of Christianity. Clear expositions of doctrine have their place and value; but they are far less effective than the humble Christ-like walk of a child of God. Our testimony to the non-necessity of water-baptism and of partaking outwardly of the Lord's supper will avail little if we do not ourselves give evidence of a real baptism with the Holy Spirit and a personal enjoyment of the true communion. Our protest against ritual in worship will not draw men to join with us in waiting upon God, if it is not unmistakably clear to those who come to our meetings that we have the Lord's presence amongst us; that we experimentally know the Headship of Christ in His Church and that we are worshipping the Father in spirit and in truth. —From the Epistle of London Yearly Meeting for 1894.

## THE WAY OF LOVE

BY W. C. ALLEN

I have met many people of many races in many parts of the world. I have learned that if you scowl at men they generally return the scowl. If you smile on them they will respond in kind. If you are impatient with them they will resent it. If you fear them they will fear you. If you meet them with genuine frankness they will reply with open hearts. I have seen that as we do unto others so they do unto us. I have witnessed the wonderful rewards accruing to Christians when they obey the law of love that Jesus taught.

Love is the fulcrum supporting the hope of the world. Love is the one great untried factor in human relationships. Love is the song of the birds and the thunder of the sea. Love is at the center of the heart of God. Love proclaims kinship with Jesus.

There are millions of homes in civilization today where lightness of heart and the joy of life would reign, if husbands in the midst of their anxieties would use the old-time gentleness with their wives, if the wives would speak forgivingly to their husbands, if the parents sympathized with their children and the children with their parents. If any of my readers doubt this let them, with infinite patience, try to the very full, the beautiful, satisfying power of domestic love.

When love shall become more generously the motive of our lives conservatives and radicals alike will find that the mutual forbearance and justice which it creates will constitute the only solvent of the hard problems which we are all compelled to face. Love does away with exploitation and oppression—love is the cure of envy and strife. Love is not softness—it is strength—it often takes supreme courage to love.

There are hundreds of thousands of offices and stores, there are gigantic mills and humming shops, where the use of the perfectly practical sentiment of love will neutralize the restlessness and greed that so cruelly threaten the foundation of human relationships today. As a one-time active business man, I know such sentiments are far more serviceable in affairs, even among men of the largest business calibre, than many think. Human interests will clash, disputes will arise, irritations will unnerve, but those who have faith to look beyond the present stress are able to meet opponents with courtesy and poise, and exemplify the healing and the winning power of love. It pays.

The international situation appeals to every loyal follower of the Prince of Peace. How shamefully and sometimes shamelessly—even with good intent—we have failed in the application of the gospel of love! Church unity will come when church people really love one another. When the Church Universal in all lands, with her prestige and influence, shall be federated in the bonds of Christ and when she shall absolutely yield allegiance to the service of love before all earthly powers—then shall wars cease. Apprehension with respect to non-Christian peoples shall be appeased when the heathen heart of an all too-grabbing Christendom shall itself be altered, for then only will the Asiatic races cease to fear and cease to prepare for, the coercion of battleships and guns. Then will be exercised the loftier patriotism that shall make national life secure, because words and acts of love applied to foreigners at home, creates friends, not enemies, abroad. Then shall apply the test of discipleship from the lips of the Master: "By this shall all men know that ye are my disciples, if ye have love one to another." Then shall the angels once more rejoice in the hymnody of peace. Then shall the blood-stained earth blossom with lilies and roses.

The delightful possibility of participating in the joy of the practice of love rests with every one of us. The most needed potentiality in the world today is love. I ask my readers to indulge in sentiments of love—to preach the glad tidings of love. I ask them to mount above the things of earth and search for the balm of contact with Christ —then they will discover the richness and fulness of love. I ask them to pray for changed hearts that their thoughts may be made beautiful and strong in the translucent atmosphere of love. I ask them to trust in the hope of the world—the spiritual and material defenses of love. I ask them with courage to tread the shining ways of love.

## FROM SELF TO GOD

At the beginning of our prayer-life we are self-centered. Prayer means little more to us than "asking." We ask for personal favors, for blessings upon ourselves and those belonging to us. In our prayer vocabulary pronouns occupy a disproportionate place. It is *my* needs, *my* relations, *my* friends; and even when we go farther afield and pray for those whom we have never seen, it is because their needs have been so presented to us as to stir our sympathies and appeal to our idiosyncrasies. In the last resort, we still make use of God in prayer. What altruism we have is temperamental, and remains uninformed by a deep view of God and man, and limited by our natural affinities; our prayer, in fact, remains essentially self-centered. And it belongs to the pathos of our spiritual pilgrimage that so many sincere and noble souls never seem to get beyond the prayer of self-regard and self-reference.

Moreover, many of the new methods of prayer which profess to deliver us from the prison-house of self are seen, upon closer analysis, to be but subtle variations of the self-centered prayer. Not a few leaders of fashionable prayer-cults make a point of insisting upon complete concentration upon God as the prime condition of success. Human need, they urge, must be forgotten entirely. The devotee must, by intense mental abstraction and concentration, ascend to heavenly places, and think only of God in his inalienable omnipotence, indestructible peace and inextinguishable joy. Only so shall his victories and health-giving power be communicated to us, and through us to those for whom we pray. But all the time the motive is to gain relief from trouble, sickness, or sin. No less than frankly self-centered prayer, these cults make God not an end, but a means to an end. They name God and intend self.

But in the normal course of our spiritual growth, there comes a time when the center of prayer shifts from self to God. Petition in its narrower sense recedes. True, it is not excluded, for nothing that touches us can be indifferent to our Father in Heaven. But petition will be no longer the pivot upon which prayer turns. The true motive power will now be to get nearer God, to know him better, to experience his friendship, to enter more fully into his thoughts and purposes.—E. HERMAN, in "Creative Prayer."

# QUAKERDOM · AT · LARGE

Indiana daily papers for April 16 announced the appointment of the Editor of THE AMERICAN FRIEND, along with two other Indiana men, by Secretary of War Davis to attend a meeting at the national capital early next month, for the consideration of the religious welfare of the nation's soldiers. Our friends have been chaffing us that this, the first governmental appointment that has come to the pacifist editor, is made by the Secretary of War.

A copy of the *Probation Bulletin*, published at New York by the National Probation Association, is at hand in which we find the announcement to the effect that the Association's first contact with the needs of the courts in Cuba has come through correspondence with Robert C. Jones of Havana. Robert Jones has been asked by the Association to serve as its corresponding secretary for Cuba in which country he reports there are no juvenile courts or probation laws.

The Emergency Committee for Strikers' Relief, Room 635, 799 Broadway, New York City, has appealed to the American Friends Service Committee to collect clothing for needy workers in the soft coal fields of Central Pennsylvania and in the textile industry of Passaic. The committee, of which Norman Thomas is Chairman, has investigated the situation, and knows that any clothing sent will be very useful. We are sure that any Friends interested in this situation will be very glad to make such contributions as they are able, through the Friends Service Committee, whose storeroom for clothing is located at 15th and Cherry Streets, Philadelphia.

Dr. Hans Albrecht of Hamburg, Germany, whose visit to America is given editorial notice in this week's issue, spent three or four busy days at Richmond last week when he was the guest of Thomas R. and Lael Kelly who were friends of his in Germany. He attended West Richmond Friends Meeting Sunday morning, was at home at the Kellys to several interested Friends in the afternoon and participated in the discussion group that evening at the First Friends Church. On Monday he spoke at the Earlham College chapel exercises. In the evening Howard and Anna Brinton entertained in his honor a large group of students and other Friends at dinner after which a meeting for worship was held. Dr. Albrecht spent Tuesday forenoon at the Friends Central Offices, speaking at the staff meeting on the rise of the Quaker movement in Germany and also on the general economic situation in that country.

Our readers have doubtless been giving some attention to the progress of the two or three aerial expeditions that are striving to reach the North Pole and to explore the great unknown area beyond. One of these expeditions is headed by Captain Wilkins who has made Point Barrow, the northernmost jumping-off point of Alaska, his take-off on his aerial polar flight. In sending back word of his arrival at Point Barrow, he says, "Miss Hodson, the teacher, prides herself on maintaining discipline, but for once the 26 Eskimo children did not wait for the dismissal bell. 'I had to step aside,' she told Captain Wilkins, 'to keep from being trampled, but I wasn't far behind when we reached the landing place'." Friends will be interested to know that the Miss Hodson to whom he refers is a young Friend, Dorothy Hodson, from Newberg, Oregon, who with her married sister, Margaret, and husband, is teaching the Eskimos at Point Barrow under the employ of the government.

A Daniel has come to judgment. Every now and then some meticulous Friend takes us to task for our use of the word "Friends" without the apostrophe. Now comes Gerrard Roberts in his weekly letter from London in the London *Friend* who asks the question, "Should We Apostrophize?" and then proceeds to answer it on the basis of the best authority he can get. The question has arisen among English Friends as to whether they should call their new headquarters "Friends' House" or "Friends House." Despite the tacit agreement on the part of the Meeting for Sufferings that the apostrophe should be omitted, Friends have still been very much divided in the matter, he reports. A controversy like that of Gulliver's "big enders" and "little enders" is to be deprecated, he says, but it is not easy to find a definite authority for the simpler official rendering. However he cites the Oxford Dictionary which uses Mason's Grammar as its authority. In connection with an apostrophe after a plural, Mason states, "It is an unmeaning process to put an apostrophe after the possessive plural "s" (as birds') because no vowel has been dropped." Now, will our super-critics be good—for a little while at least!

In connection with the above, we can not forbear adding the following paragraph with which Gerrard Roberts closes the case for the defense: "Those who are not satisfied with such a good precedent as "All Souls College," will want a Lindley Murray to decide a point like this, for custom, at any rate has made the apostrophe the usual thing. The spiritualistically minded may be tempted to consult him, but I fancy they will have no greater success than when a medium once announced at a seance that the great grammarian was present. 'Are you really Lindley Murray?' asked one of those present. 'I be,' came the reply."

In connection with the interpretation of the recent action or lack of action of the Assembly and Council of the League of Nations given by an American Friend in this issue, we have been interested in similar comments made in *The Friend* (London) by Hilda Clark and Edith M. Pye who have had years of experience with political conditions in Europe. "The failure of the League may have two good results," writes Hilda Clark. "It has roused people to the dangers of the old methods of secret diplomacy and it has created a feeling among all the members of the League that Germany has been badly treated and that she must be made to feel that she has been, as M. Briand puts it, morally admitted to the League." The other possibility of good of which she speaks is that of showing the necessity of altering the constitution of the League in order to meet such difficulties as have arisen. Writing similarly, Edith Pye says that there are two points which stand out as hopeful: "One is the very evident desire of all the Assembly that Germany should take her place there, and the other is the strong condemnation plainly expressed, of any nation who would place its private interests before the general good."

## NEWS OF OUR MEETINGS

Tilman and Abbie V. Hobson, of 312 Cypress Avenue, Pasadena, California, are now planning for summer revivals, camp meetings and conventions. Persons desiring their services may address them as above.

A very successful revival meeting was held at Providence Meeting, near Noblesville, Indiana, closing after two weeks on March 14, with Orley Smith as evangelist. Eighteen adults and thirteen young people knelt at the altar and received pardon for their sins, while a number of others renewed their covenant with God. There were nine accessions to the Church. A Christian Endeavor Society has been organized with a membership of thirty. The blessing of the Lord has been manifested in an outpouring of his Spirit to the saving of many and in building up the work of the Church.

Easter services were appropriately observed at New Salem Friends Church near Greentown, Indiana, with an all-day meeting. After the Bible School hour, the pastor, Mrs. Ola S. Oatley, of Fairmount, Indiana, occupied the pulpit with the members of the pastoral committee on the plat-

rm. Following the morning worship, urteen, who had been received by re- uest, certificate of membership or letter om other meetings, were given a formal ception and welcome into the church, and ne as an associate member. At the dinner our, in the new addition to the church uilding, dinner was served after which short Easter program was rendered, and very interesting and instructive talk iven by Percy M. Thomas, pastor at Fairmount Friends Meeting. In the even- ng Mrs. Oatley preached to the edifica- ion of all present from the words of Mary Magdalene, "They have taken away my Lord, and I know not where they have aid him."

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The First Friends Church of Long Beach, California, joined with the Calvary Presbyterian, South Methodist and the United Presbyterian Churches in a union revival, with Tilman and Abbie Hobson as evangelists and Prof. B. P. Stout and wife as singing evangelists. This quartet made a strong and effective Gospel Team, whose ministry in sermon and song, brought vividly to memory the great days of Moody and Sankey. In addition to the regular services, Abbie Hobson, who is an evangelist for the W. C. T. U., held special meetings for women and girls, which were attended by women from all parts of the city, and some even coming from other cities. Her sermons to women, were so helpful and timely, that she was requested to give them elsewhere. Truly, we as a people are entering the zone of, "great awakening," and the much needed and long-prayed-for revival is here. The spirit of co-operation and good will were so manifest, that pre-war times were again revived, as the great audience heartily sang, "Blessed be the tie that binds our hearts in Christian love. The fellowship of kindred minds, is like to that above."

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Chicago Meeting of Friends was represented at the Missionary Conference of Western Yearly Meeting held at Westfield, Indiana, by Charlotte E. Vickers, Ollie H. Jipson and Bertha H. Andrews. The annual drive for Missions in the Bible School and Meeting closed, March 28, with more than $300 to be forwarded through the United Budget. The Ladies' Social and Aid Society has met regularly every two weeks at the church and has done much sewing and quilting for the Church Protectorate and other charities. President McGrew of Penn College, brought helpful messages both morning and afternoon on Suburban Day in March. The Earlham Glee Club was well received and their fine program greatly enjoyed by a large and appreciative audience. The Woodcraft Girls of the Meeting gave a program at the Mennonite Church of Chicago, consisting of songs, readings, and a dramatization of "The White Feather." The many friends of William H. and Isabella C. Matchett will be sorry to learn of her serious illness. After returning from Florida, March 24, they have been at the home of their son, James C. Matchett, in Beverley Hills.

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Mooresville Meeting of Friends, Indiana, enjoyed a missionary program, March 25, given by the Missionary Society. Each family received a special invitation to sit in the section reserved for the country they were to represent. Africa, Cuba, Jamaica, China, Syria, Mexico, Oklahoma and the mountains of Tennessee were there and a representative from each mission to make a plea for them. After the needs of each mission had been laid before the audience, a play, "Tired of Missions," was very touchingly given, reminding them of their part in the program. Mrs. Hattie Johnson read an original poem which was greatly appreciated. Special music was also provided. An offering of $175 in cash and pledges as received which put the meeting over the top on benevolences for this year. It was a very profitable occasion and the women feel well repaid for their work.

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Boston Friends have been greatly favored of late in the presence of two distinguished Friends within a week, John William Graham and Rufus M. Jones. John W. Graham attended both the Boston and Cambridge meetings on Sunday, April 4, and led the round table discussion at night on the subject of Modern Mysticism. The day following, he addressed a luncheon for Quaker business men whose work takes them to the middle of the city each day. Twenty-two attended. In the afternoon of the same day he addressed the theological school of Harvard University on the subject of Quaker worship and found a most responsive audience. He spoke so authoritatively on questions of Biblical criticism and Church History that the men were greatly surprised to learn that his special field is mathematics. On Sunday, April 11, Rufus M. Jones preached at the Wellesley College chapel in the morning, attended the Cambridge meeting in the afternoon, and, after the regular round table supper of all Boston Friends, addressed a public meeting on the Harvard Campus, his theme being The New Civilization. Josiah Russell, now of Cambridge, Mass., and son of Elbert Russell, has been elected Professor of History in Guilford College.

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The Calendar for the month of April issued by the Lafayette Avenue Friends Church, Brooklyn, N. Y., contains a brief Easter message by the pastor, Charles W. Mesner, and among the special announcements a Young Friends Conference on the 24th and 25th, the Sunday afternoon service to be led by William J. Reagan, principal of Oakwood School, Poughkeepsie, N. Y. The 25th is to be Suburban Day with a family dinner served in the Sunday School room when many out-of-town Friends are expected to be present. Len Yen is teaching a fine group of his countrymen at the church every Sunday afternoon. The Finance Property Committee has put into this year's budget an item of $300 for the improvement of the grounds around the church including a resodding of the entire front.

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## WILMINGTON NEWS ITEMS

During the past three months there have been a number of special events among Wilmington Friends. When Elbert Russell was here in January he was kept busy speaking before the high school, college, at the regular morning meeting, and before a union meeting of the Men's Leagues of the city. A Yearly Meeting Conference was held recently at which committees reported and problems were discussed, especially Five Years Meeting interests. B. Willis Beede and H. Elmer Pemberton were both present and were very helpful. Pres. J. Edwin Jay presided. Leading up to Easter Sunday a union Good Friday service was held and at the Easter service the church was filled when the choir gave the cantata: "The Nazarene." The music itself was very beautiful and it was all sung in the spirit of worship, not at all as a mere performance. Much praise is due to the choir for their sincere rendition after weeks of hard work and to Virginia Peelle under whose direction it was given and who attended the last rehearsals while ill. New members were welcomed at the close of the service.

Among the social events was a delightful party given by Caroline Farquhar's class of boys: "The Live Wires" to Blanche Gregory's class of girls: "The Upstreamers," who in turn invited the boys to a jolly "Kid Party" on St. Valentine's Day. The men and women of Ada H. Jenkins' Class No. 8 gave their annual Washington's birthday party. The committee received in colonial costumes, which added a picturesque touch to the prettily decorated parlors. Ethel McCoy and her Junior Department held a very enjoyable St. Patrick's social. The Men's League held their annual Father and Son supper, with the boys entertaining, and their annual Father and Daughter supper, with music and readings.

A new church directory, with membership and addresses, officers and committees, has just been published. Used with "The Mountain Message," the weekly calendar, as an aid, it will enable the 1130 resident and non-resident members to keep in closer touch with each other.

A part of the young people have been meeting Sunday evenings for a discussion of life problems and eight or nine of the high school young folks have entered a local peace contest as a part of the statewide contest sponsored by the Ohio Council of Churches. Wilmington College has joined with others in offering a four year, two year, and one year scholarship to the

one who wins first, second, and third place, respectively, in the final state contest.

The regular Sunday morning meeting has been made the chief preaching service while at the Sunday evening service there has been a series of biographical addresses on Penn, Woolman, and Elizabeth Fry; a series of vocational addresses on teachers, preachers, and lawyers; and story sermons. At the midweek services during the Lenten Season the prayer topics suggested by the Federal Council were used and a series is just beginning on the prophets. One evening was devoted to views of the Tennessee work.

The members are busy in the Ladies' Aid, Women's Missionary Society, the Bible School, and other forms of work and worship, and the pastor has had added to his regular work addresses before the Commercial Club, Parent Teachers' Association, community meeting, Young Friends Conference, high schools, and several Methodist gatherings.

## ACTIVITIES AT WATSEKA

Soon after J. Paul Hadley became pastor of the Watseka, Illinois, Friends church, he took up the study of the Gospel of John in the weekly prayer meetings. The first lesson dealt with the authorship, purpose, style and its distinctive characteristics. There after, one chapter each week was studied. Before the meeting the class was supposed to have studied the lesson so as to be able to give the chapter a name, outline it, point out those passages referring to the deity of Christ and to select a favorite or keynote verse. At the meeting the different ideas were discussed, and an agreement made upon the full outline to be adopted. There was also a weekly review, as well as a final recital. The plan interested all ages, for while the maturity of judgment made the older folks more competent at analysis the children and young people easier memorized that analysis and the selected verses. The attendance during this course averaged 28, and this included some of the stormy winter nights. For a change, at present different members lead, each leader choosing his successor, and these leaders vary in age from 17 to 70 or past. For it is a characteristic of the Watseka Friends' church that all ages work together as a family, babies are welcome, children are encouraged to read a verse of Scripture or a clipping in Christian Endeavor and in prayer meeting as soon as they can read, and the young people do not manifest the spirit of "Those folks are too old," or, "Those are too little to be with us."

The pastor has been preaching a series of sermons on How to Become a Christian, and How to Lead Others to Christ. The choir loft is filled during the song service, and at its close all come down and occupy the front seats of the auditorium. The male quartet, organized by the pastor, sang before the District Sunday School convention held recently at the Watseka M. E. Church. The young men are Carl Rodgers, Wayne Heveland, Daniel Long and Glenden Griffith, with J. Paul Hadley, pianist. On Easter Sunday, the ladies' quartet, composed of Mrs. Templen, Mrs. Libbie Kice, Mrs. Pauline Redman and Mrs. Genevieve Griffith, made their first appearance. The Settles sisters having also been giving special duets or solos.

## EVANGELISM IN OHIO

(Continued from page 255)

10. Lay leadership and activity. Our committee has learned with interest the great work being accomplished under the sanction and spirit of our Lord by the laymen in such cities as Pittsburgh, Rochester and Chattanooga. We urge an acquaintance with the methods, character and type of Scriptural evangelism now being pursued by these Christian Laymen's Associations in these cities. Inquiries and communications can be addressed to Christian Laymen's Association, 1105 Diamond Building, Pittsburgh, Pennsylvania.

### III.—CONSERVING THE RESULTS

1. Instruction classes in Bible study for inculcating a sense of obligation to Christ and the Church and Kingdom interests.
2. Introduction into the closer fellowship of the Church and social contact.
3. Definite commitment for an assignment to a task within the Church.
4. Training new members of the Church in the stewardship of life, time and money.
5. Encourage family altars in the home.
6. See to it that your evangelistic efforts are not mere spasms but sustained, continuous and permanent.

RESOLVED: That we the members of this Commission on Evangelism endorse in its entirety the report submitted by the special Committee on Evangelism as a thoroughly workable plan of procedure.

We recommend that each pastor study it thoroughly and adapt it to his own particular field by working such modifications as are necessary.

**MOTHER'S DAY PROGRAMS**

The Woman by the Way
Simple pageant teaching appreciation of home and Mother. Characters—woman and children, adaptable to different sized groups. **Price 10 Cents**

Mother—A Twelve Minute Pageant
Three scenes or "pictures." First scene—a Mother with open Bible, little children seated about her. Positions are held while behind the scenes "My Mother's Bible" is sung. Easily staged and effective. **Price 15 Cents**

The Harbor of Home
Mother and Home
Two services containing collection of songs, exercises and recitations for all grades of the Sunday School. **Price 8 Cents Each**

*No Samples*

FRIENDS BOOK AND SUPPLY HOUSE
Richmond, Indiana

## CENTER ANNIVERSARY

Center Quarterly Meeting in Wilmington Yearly Meeting was established one hundred years ago last month. To celebrate that anniversary the next Quarterly Meeting will be held at the old Center Meetinghouse, north of Wilmington five miles, May 1st. There has been no meeting there for some time and the meeting house is very seldom used but it was thought most fitting to hold appropriate services in the old building. No doubt those who have been connected with the meeting in days gone by will welcome the news that such an anniversary will be held.

During the forenoon the regular Quarterly Meeting will be in session and Wilbur K. Thomas will be the speaker. Dinner will be served at noon and in the afternoon special attention will be given to the days when Friends in the community were numerous and active. Ruth Farquhar will give a historical review of Center Quarterly Meeting. Reuben Peelle will give reminiscences of the old days. The three Monthly Meetings in the Quarterly Meeting will each present a historical sketch, one from Springfield and one from Dover, and Chester will speak for Center.

It is expected and hoped that such an unusual and outstanding event in the Yearly Meeting will be enjoyed by many Friends from many places.

## THE FRIENDS EMBASSY AT ITHACA

The Friends' Embassy at Ithaca, N. Y., will be open until May 15th, at which time the owner of the house returns from California. Susan Hoagland and Mabel Crouch will then return to Glenora, N. Y.

Recently they have received very encouraging letters from people of different parts of the world who have read about this venture in hospitality. Alice W. Jones from Ram Allah, Palestine, referred some young friends of hers who are in Ithaca to them. Winifred Cramp of the C. I. S. wrote, asking for copies of their reports for the Secretaries of the Student Clubs in Frankfurt and Berlin, Germany—so as to "give the students some different idea of America, which I think they often think of as merely a place to go to for the purpose of learning business methods."

A woman in King Ferry, N. Y., having read of their work through the columns of THE AMERICAN FRIEND, told them of her plan to extend the hospitality of her home to one or two foreign students each year "to do my bit towards making America seem more friendly and neighborly to them." She asked Susan Hoagland and Mabel Crouch to refer to her some students to whom such an experience as this would be of value.

Friends in Ithaca representing several Yearly Meetings have organized the Ithaca Friends Meeting and have asked the different Yearly Meetings represented to regard this new group as a local Meeting.

## PEACE MADE DRAMATIC AT PENN COLLEGE

Two rather unusual events have recently ken place in Spencer Memorial Hall, nn College. On March 26 as a feature the program of one of the literary so- eties a play entitled "The Greatest Price" as presented. This was the original pro- uction of Vergil Smith, College Senior id member of Iowa Yearly Meeting eace Board. The play bears a strong ace message. It was well presented and ell received. An additional feature of ie program was a pageant also produced y a college Senior, George McAffee. The ieme of love was beautifully carried rough a number of scenes from childhood o old age.

The second event was the program given nder direction of Eva Rae Marshall by he class in religious drama. The first lay was one written by Miss Vera John- on, Senior member of the class. Ap- ropriate to the Easter Season the drama- ization pictured events following the death f Christ, the last scene very beautifully portraying the empty tomb, the angel and the exultant Mary Magdalene. "The Terrible Meek" Miss Marshall explained in her introduction of the second play, is the production of Charles Rann Kennedy, author of dramas of religious and social significance. Through the kindness of the author the class was permitted to give the play royalty-free. The place is a wind-swept hill, the time a time of darkness. The characters are a peasant woman, an army captain and a soldier who typify without naming them Mary, the Mother of Jesus, the captain who gave the order for his death and one of the soldiers who carried out the order.

A storm representing that described as following the crucifixion opened the play and the curtain parted upon a stage where the speaking figures were barely visible in the darkness. Vera Johnson in the part of the peasant woman represented the grief-torn mother, her face turned toward an imaginary cross off stage. The captain (part taken by Helen Winnemore) first questions his own part in the crucifixion and in soliloquy and conversation comes to the place of condemnation of his soldier life and the forces back of it, and makes a most dramatic presentation of the whole war question. The soldier (part taken by Jeanie Thompson) typifies the unthinking profane modern soldier concerned only with the matter of duty to superior officers.

The giving of this play was a venture. Its setting and form were unusual. The two main characters remain on the stage throughout. Until the very last the stage was in darkness. All of these things increased the difficulty of production. The play is distinctly pacifistic. During wartime it would have met with jeers, if indeed it could have been given. A third difficulty lay in the danger of mis-interpretation, especially of the part of the soldier. His profanity was regrettable. The profanity of the soldier life he represented is perhaps more than regrettable, but is an unfailing part of war, and a more serious attempt to picture war just as it is seldom seen.

In spite of all these difficulties the play was well done and for the most part made a profound impression.

## HERE ARE THE FINAL FIGURES

Consolidated Report of United Benevolences
from
April 1, 1925 to March 31, 1926

RECEIPTS

| Yearly Meeting | Total | Allotments |
|---|---|---|
| Baltimore | $ 7590.06 | $ 7500.00 |
| California | 1727.70 | 3000.00 |
| Canada | 315.00 | |
| Indiana | 30119.76 | 30000.00 |
| Iowa | 17310.59 | 23000.00 |
| Kansas | 8465.34 | 14000.00 |
| Nebraska | 2560.09 | 3000.00 |
| New England | 7636.69 | 18000.00 |
| New York | 3091.49 | 4000.00 |
| North Carolina | 10931.65 | 9423.00 |
| Oregon | 5059.92 | 4000.00 |
| Western | 20403.96 | 26000.00 |
| Wilmington | 5382.85 | 6000.00 |
| Miscellaneous Sources | 6688.21 | |
| | $127283.31 | $147923.00 |

DISTRIBUTION

| Boards | Total | Askings |
|---|---|---|
| Foreign Missions | $ 93471.88* | $ 95000.00* |
| Home Missions | 16222.68** | 20000.00** |
| Peace Association | 1851.50 | 4800.00 |
| Young Friends | 1122.58 | 3000.00 |
| Prohibition Board | 240.21 | 500.00 |
| Publication Board | 2007.35 | 5000.00 |
| Education | 140.49 | 300.00 |
| Religious Education | 466.90 | 1100.00 |
| Aged Ministers and Missionaries | 996.67 | 2500.00 |
| Promotion Expenses | 3173.78 | 8916.00 |
| Emergency | 1524.74 | 4200.00 |
| Promotion Notes | 1599.34 | 4684.00 |
| | $122818.12 | |
| Equalization fund on hand | 4465.19 | |
| | $127283.31 | $150000.00 |

*The total operating budget adopted by the Foreign Mission Board was $99,713.54. It was expected that the difference between $95000 and $99713.54 would be made up from Miscellaneous Sources. The actual shortage in the Foreign Board's Budget is $6341.66 rather than $1628.12 as the above table would indicate.

**Home Mission receipts contain $2687.28 in special money which was applied to Southland indebtedness, but which was not available as any part of the budget of $20000.00. The real shortage on Home Mission receipts is $3777.32 plus $2687.28 which is $6464.60.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

## FROM SMALL BEGINNINGS

A man in Tolland, Conn., found a very small potato in one of his pockets when he came in from his work. "Here," said he, laughingly, to a boy twelve years old, who lived with him, "plant that, and you shall have all you can raise from it till you are of age." The bright little boy cut the potato into as many pieces as there were eyes in it and planted it. In the autumn he dug and laid by the increase of it, and planted that in the following spring. Next year he planted the larger crop gathered the previous autumn. The potatoes grew healthily and did well, and his fourth year's harvest amounted to four hundred bushels. The farmer asked to be released from his bargain, for he saw the boy's planting would cover all his land. And yet it is quite common to despise the day of small things.—*Selected.*

## INTERNATIONAL SUNDAY SCHOOL LESSON

May 2, 1926.

God's Dealings With Noah. Gen. 9:8-17.

Golden Text: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. Gen. 9:13.

Devotional Reading: Psa. 89:8-16.

Intermediate and Senior Topic: The Story of Noah.

Topic for Young People and Adults: God's Dealings With Noah.

**Daily Readings**

M.—Conditions before judgment. Isa. 1:2-9.
T.—God's covenant with Noah. Gen. 9:8-17.
W.—Ignoring God's judgments. Luke 17:22-37.
T.—Acknowledging God's judgments. Psa. 90:1-11.
F.—New Testament warnings. Heb. 10:26-31.
S.—The new covenant. Heb. 8:7-13.
S.—Jehovah's covenant with David. Psalm 89:3-18

Strange enough are the five chapters covering this study, with their nine hundred year old men beginning to populate a peopleless world; but they show us in their bird's-eye view, characteristics much like a cross-section of any other age.

A few outstanding figures are mentioned: There were Enoch and Noah, who both *walked with God;* Methuselah, son of Enoch with little excuse known to us for living 969 years, except that he was the grandfather of Noah; and Lamech, who like other boasters, had little to boast about. Someone has said that nature seems to have rested in Methuselah and Lamech that Noah might be produced.

As the then known world became populated, it came to pass that *the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually.* Gen. 6:5.

Noah is distinguished, not so much as the first ship builder and sailor, as for the fact that he was conspicuously out of fashion when the fashions were notoriously bad. He lived what Paul afterward put in words when he urged Roman Christians to "be not fashioned according to this world." He believed his own preaching so thoroughly that, though he had not a single convert outside of his own family, he stuck to his text for one hundred and twenty years.

The flood illustrated and predicted the fact often experienced among men, that prolonged materialism always brings peoples to catastrophe.

"They were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark." Matt. 24:38. Then came the flood. It always does come to society that follows after the flesh.

There are other accounts of the flood. "The Assyrians made out of the narrative an episode in an epic poem; stately, beautiful, but polytheistic and without one single enduring lesson." But here is an imperishable medium of spiritual instruction concerning God.

*Behold I establish my covenant with you.* (v. 8). Human covenants as Noah knew them, had been practically worthless. This covenant contrasts with them as the rainbow with the cloud. When we look at the rainbow it is not to assure ourselves against floods, but it fails in its mission to us if it does not speak to us of a spiritual beauty which surpasses its own, and of the eternal veracity of our Father's word.

Given the raindrops and the sunshine rightly adjusted and the rainbow never fails, nor does He.

"O joy that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be."

ELLISON R. PURDY.

## BIRTHS

HANSON—To Chas. E. and Mildred J. Hanson, Portland, Oregon, March 10, 1926, a son, Charles Waldo.

POPE—To William E. and Rosa Pope, members of Zelma Friends Meeting, Knowles, Oklahoma, March 7, 1926, a daughter, Bessie Anne.

## MARRIAGES

PICKETT-SCOTT—At the home of Clarence E. and Lily Pickett, Richmond, Ind., April 11, 1926, Mrs. Mary Jane Scott to Charles E. Pickett, of Twin Falls, Idaho. Clarence E. Pickett, brother of the bridegroom, minister.

## DEATHS

CRAIG—At the Rome, N. Y., Hospital, March 4, 1926, Maria Cornelia, wife of Henry Craig, aged 70 years. Born at West Branch, N. Y., for more than forty years she was a faithful interested member of West Branch Friends Meeting. Distance had prevented regular attendance for several years, but the welfare of the meeting and its members continued to hold her deep interest. Untiring helpfulness in a quiet way revealed her Christian character to all who knew her. The husband and five children—Daniel, Andrew, Ruth, Mary and Mrs. A. J. Shaw—survive her.

## LOCAL MEETING DIRECTORY

**CHICAGO, ILLINOIS**
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

**CENTRAL CITY, NEBRASKA**
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

**MINNEAPOLIS, MINN., FRIENDS CHURCH**
First Avenue South at Fourteenth Street. Take Nicollet Ave. car to Fourteenth St., and walk one block east. Meeting for Worship 10:30 a. m.; Bible School 12 m.; Christian Endeavor 6:15 p. m.; Mid-week Meeting Thursday at 8:00 p. m. Ellison R. Purdy, Pastor, 2700 Pillsbury Ave. Phone South, 1951.

**DETROIT, MICHIGAN**
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

**DENVER, COLORADO**
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis, 4118 Shoshone St., Phone Gal. 6407 W. A cordial welcome to all out-of-town Friends.

## FOR SALE

I have just recently acquired a tract of land just across the highway from the Citrus Heights Friends Church in Sacramento County, California. This is good soil, has orchard in full bearing and will sell in subdivisions of from one to ten acres. No buildings. Friends should buy these tracts. Write or come and see

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John 11:25

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